

WORKERS of the WORLD UNITE THE INTERNATIONAL SOCIALIST

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Sergeant Robertson.

A familiar figure at A.S.P. Domain Meetings.

The Passing Show.

War is delightful to those who have had no experience of it.—Erasmus.

Wherever human freedom shall be attacked there the enemy will be found.—Milwaukee Leader.

Capitalism doesn't degrade woman, it only assigns her the task of "breeding war babies."

Poor little Belgium was very sanitonious and prepared for war, and now look at her.

If jingo rulers claim the right to organise armies the workers should claim the right to organise industry and take it out of the hands of tribute-takers.

The destruction of a "scrap of paper" had an important bearing on the commencement of the war. When the war is over, bonds and other scraps of paper connected with the national debts will have to be similarly dealt with.

J. D. Fitzgerald, President of the New South Wales Political Labor League, and Vice-President of the Legislative Council, has written a history of the Labor Party in this State. Fitz is mum about the five who ratted after the first Parliamentary win the Party had, probably because he was one of 'em.

David Starr Jordan, President of the Stanford University, California, says: "I do not believe that Socialists are 'a menace to society,' except in rare cases where propaganda is accompanied by violence." The need for the qualification is not apparent. When violence occurs at propaganda meetings, it is generally started by the opponents of Socialists. Such opponents are "a menace to society."

The estimated Commonwealth war expenditure for 1915-16 is to be applied this way: Military services £38,460,000; Naval services £7,289,450; Interest and Sinking

Fund £1,305,266; War pensions £500,000—total £47,554,716. Any proposal to devote anything like this vast sum to the establishment of something beneficial to humanity would raise a howl of protest from the "Amen Corner."

The peace advocate whose work is of value is the one who talks peace when others are talking war.—Allan Benson.

The Governor of N.S.W. recently informed the Sydney Chamber of Commerce that the reason of Germany's great wealth was that she sweated her men and women workers. If this be so, how would the Governor explain Britain's great wealth, or that of any other Capitalist country? They all sweat their men and women workers and fatten their idlers.

The Baptist Union of N.S.W. has unanimously affirmed its loyalty to King George. This seems peculiar in a country like this, where most people are cursing everyone who is of German blood.

God works no miracles for sluggards.—Sir William Cullen, N.S.W. Chief Justice. If he doesn't, how then do the sluggards in high places come to be so well fixed?

A correspondent writing in a Sydney daily asserts that the Universal Service League proposes to "pool the brains of the country." Seeing that the league's agents are mostly howling for the bodies of the workers, the proposed "pool" is probably to be somewhere in Europe.

Militarism cannot be crushed by peace conferences. It can only be defeated by more powerful militarism.—Dr. Lyman Abbott.

And when the more powerful militarism has succeeded in crushing militarism, it, in its turn, will have to be crushed by more powerful militarism, and so on forever and ever, until the wowser's kingdom of heaven is established on earth.

The Commonwealth Labor Party is breaking the news gently to the public that Andy Fisher is to take the High Commissionership. Probably the Party thought the shock would be too great if the news was communicated too suddenly. If it did, it erred there, for this country can stand anything. Nothing that politicians could do would surprise it.

"Soldiers Who Don't Eat" was the heading of a "Sun" cable (24/10/15), describing the Servians. What a struggle there will be for a country that can rear workers and soldiers who don't eat!

One of the greatest problems confronting the British workman to-day is the problem of "war women." Hundreds of thousands of women are taking the places of men who have gone to drive back the "enemy," and organised labor is now wondering what will happen when the "boys" come back. In hundreds of instances women are doing the same work as men formerly did but are only getting half the pay and even less than half.

The Socialists of the nation are in danger of having the copyright of the book "War, What For?" going out of their hands and into the possession of the capitalist class who desire and promote war. Comrade Kirkpatrick some time since printed 50,000 copies of this work, believing the war in Europe would increase the demand sufficient to warrant the issue. He went in debt for this. The extreme hard times has prevented the sale sufficiently to seriously embarrass Comrade Kirkpatrick. He is at that point that he must have money, and at once, or his printer will institute suit which means capitalist possession of the copyright. In order to prevent this Comrade Kirkpatrick proposes to personally lose 1000 dollars on the balance now on his hands. He is offering the book, paper cover, at less than cost to print.—"Californian Democrat."

It is to be hoped that Kirkpatrick's great book will be saved from the grip of the warlords. It is a big weapon against them.

"I was sorry to learn of the death of

my old friend, Mr. Keir Hardy. He was a brave and true man, who led the people in the way he thought right, not caring for personal consequences. Please convey my sympathy to the bereaved.—Cable sent by Mr. Fisher to the leader of the British Labor Party.

Mr. Fisher's old friend would probably have been jailed by Mr. Fisher's Government had he lived here and fought militarism in the way he did in Britain. Several men have been jailed by the Fisher Government for saying a good deal less than Keir Hardie used to say against the war.

Unemployed (who has been bagged): "Sir, I was abandoned by my starving mother and reared by the blacks in the bush."

Magistrate: "Well, what of it?"
Unemployed: "Why, I don't know how to lie, cheat, steal, boast, bluff, or toady, and I'm starving to death."

Patriotism and profits are inseparable friends.

It's not hard to love the country if you are making from ten to twenty per cent. in it.

Co-operation is in all things the law of life; competition is in all things the law of death.—John Ruskin.

Replying to the Pope, King Albert of Belgium says he will never sheath his sword while his country is enslaved. What he means by this is that he will never give in as long as the workers of Belgium are willing to fight.

The Anti-Conscription League of Sydney is vigorously combatting the statements of the Universal Service League. A manifesto has been issued which says, amongst other things:—

"The (Conscription) League is described by its founders as being an organisation representing all classes, creeds and parties. This is not true! It is mainly composed of employers of labor, bankers, members of the Stock Exchange, and of the Chamber of Commerce, clergymen, barristers, lawyers, politicians, University professors, and a few trade union aspirants to well-paid political positions. It does not represent all classes, creeds and parties."

"The chief mouthpieces of the league say that they desire an extension of the Commonwealth Defence Act. Should their schemes succeed, the bulk of those whose signatures were appended to the original manifesto will be exempt from service. Thus do these patriots (?) seek to drive other citizens to the battlefield like sheep to the slaughter, whilst they are themselves exempt."

In fact, it is merely twin brother of the Tory National Service League of Britain.

"We would ask the Federal Attorney-General at once to remit the fines and abrogate the sentences imposed on many citizens for giving utterance to remarks allegedly 'prejudicial to recruiting,' and also to straightway give instructions that proceedings be taken under the War Precautions Act against the offender named in the following extract from an 'Age' leader of October 13: 'The Imperial Government has been grumbling of late at the falling off in recruiting in Great Britain, and here in Australia the volume of enlistment has also very seriously diminished. But whose is the fault if it does not lie at the doors of the inept censorship?' The Attorney-General is very ready with his sanction when the prosecution is desired of, say, a lecturer speaking entirely from a working-class viewpoint, and advancing a philosophical analysis of the war, its origin and its outcome, in accordance with his theory of the evolution of humanity, so he ought to have no hesitation in authorising proceedings against the useless, unnecessary and highly paid Panjandrums constituting the 'inept censorship' arraigned by the 'Age,' either jointly or severally."—"The Labor Call."

The Trades Halls of Sydney and Melbourne might do worse than back up the "Labor Calls request. The Federal Attorney-General promised some time ago to

consider such cases—particularly that of Ken. R. Leslie, of Tumut, who was fined £100 merely because a local parson had a grudge against him.

Commenting on the recent snobbish utterance of N.S.W. Labor Premier Holman regarding the replacement in the trenches of university undergraduates—"men who represent the intellectual light of Britain"—by other men—common working men, undoubtedly—"whose departure for the front would cause a lesser gap in civil life," the "Bulletin" says: "This deliverance of his should be framed and suspended at the P.L.L.'s place of meeting as the most awful sample of blither in the Australian Labor party's history. It should help the men who sweat for a living to measure up the glib and shallow humbug who has been masquerading as a 'leader of the Democracy' all these years."

Melbourne "Age" refers to Socialism as "this extraordinarily remote ideal." The abolition of Chattel-slavery used to be referred to in a similar way, but the world found it wasn't so remote after all.

The Kaiser recently sent to King Ferdinand a magnificent armored motor car for his personal use, and to protect him against any attempt on his life, King Ferdinand also wears a thick coat of steel mail and a military cap with a steel lining. His rooms resemble a fort, with doors of steel. There is an elaborate system of signals in case of peril.—"Age."

Meanwhile, the fool worker, clad only in khaki, actually gets in the way of flying shells and bullets at the command of these fine fellows.

Unemployment is to-day caused primarily by a capitalist system; the remedy is for the community to take charge of production and exchange.—Andrew Fisher in 1909.

Andy is now booked for London, presumably to arrange this little matter for the community.

The Labor Party's manifesto of 1910 stated:

"Banking is one of the frauds by which capitalism bleeds the people. The Labor proposal is not to nationalise the existing banks, but to establish a Commonwealth Bank with unlimited powers, which will have a branch in every considerable centre in Australia, and will enter into competition with the company-owned banks. The gradual extinction without compensation of the present banks would follow as a matter of course."

Commenting on this, the Brisbane "Worker" said:—

"The establishment of a bank of issue, deposit, exchange, and reserve, would be a big step towards making the Australian nation master of its own currency, and liberate its citizens from the talons of the money powers."

When we see Australia, under the Labor Party, plunging into war, debt, and financial bankruptcy, we would fain ask when the citizens are going to be released from the "talons of the money powers?" The Commonwealth Bank is here, but the company-owned banks appear to be going stronger while Labor is saying "Hold on till we get the Referendum passed."

"For some time now, the health of Prime Minister Fisher, Federal member, has not been what it should be, and he has more than once been on the verge of a nervous breakdown of a serious character, and it being therefore imperative that he should have a change, he has decided to accept the position of High Commissioner for London."—"The Alert."

Our Maryborough contemporary is to be congratulated on its possession of inside and first-hand information, as is also the only Andy, who feeling the need of a change, has graciously decided to take for himself the soft job hitherto held by Sir George Reid.

A recent press cable states that Karl Liebknecht, the indomitable fighter against Prussian Junkerdom, is employed repairing roads at Laufenburg. Though he is 42 years old and consumptive, he has been incorporated in the Marine Militaire. All the Opposition Deputies are being strictly supervised,

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Write on paper not larger than letter-paper, and thin enough to avoid getting us fined for over-weight.

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Write briefly and clearly, as long and undecipherable articles stand no chance of publication.

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WHEN YOUR SUBSCRIPTION IS DUE.

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Understanding is the foundation of strength.

World Dominion.

The Struggle for Markets.

We are constantly being assured that this is not a capitalist war, but such assurances are just as constantly being negated by the most patent facts.

The daily press teems with evidence of Imperialist ambitions and negotiations, the great powers on both sides being in the position of barterers and anglers for the support of smaller nations.

In the last month or two the great belligerents appear to have reached a position where further advance was practically impossible without additional help from the hitherto neutral nations. When that position was reached there was much diplomatic angling for the support of Greece and the Balkan States, which resulted in Germany winning the support of Bulgaria. Now the Allies are busy wooing Greece, offering various slices of territory as a sort of marriage present.

All such negotiations have plainly written across them "materialism." Markets and fields of exploitation are never mentioned, but the diplomats know what they are after, and the financiers know how to interpret their actions. When the press states that Germany has offered Bulgaria additional territory, and that the Allies have made similar offers to Greece and other small States, the man in the street sees nothing beyond the fact, but the men of affairs and the students of economics and international politics see the possibilities for immediate and future gain behind it all.

This is not a capitalist war, we are told, yet the struggle appears to be for world-dominion for purposes of exploitation, and moreover, the piling up of national debts presages immense benefits for the big fellows at the top. Huge fortunes are being made by groups of capitalists out of the war by the manufacture of munitions and the supply of stores, and bankers are literally reveling in prosperity.

The British war expenditure is now close on five millions a day, and according to Board of Trade returns about one per cent. goes to the workers in all avocations in the shape of sixpence per day increase in wages. The cost of living has, however, gone up thirty-two per cent., so that the workers are getting nothing but hard knocks from the war. If it is not a capitalist war, it certainly cannot be said to be a workers' war.

Looking at local share lists, capitalists seem to be doing fairly well, but European and American capitalists are literally in clover. The Birmingham Small Arms Company have just declared a 20 per cent. dividend, a bonus, and substantial

reserves to meet any possible taxes on war profits. Other companies are similarly prosperous, while gold is literally flowing into the coffers of American capitalists. The group of American financiers which arranged the Anglo-French loan made something like five millions out of the deal. Carnegie's Bethlehem Steel Corporation shares have jumped from 30 to 400 dollars per share in consequence of contracts for munitions with the allies.

New York advices to Sept. 11 stated that the gold imports into the United States from January 1 had amounted to £38,753,000. The principal amounts came from Canada, £20,254,000; England, £12,195,000; China and Japan, £2,798,000; France, £2,357,000; South America, £717,000; Holland and Denmark, £471,000; A further £5,000,000 from England was on the way at that date. The amount from Canada was mainly represented by the big stock in Ottawa at the beginning of the year held on account of the Bank of England.

If the war continues these figures will doubtless be augmented, with vast accruing profits to the big fellows. But for the workers the outlook is not so promising. In every country reactionaries are busily advocating conscription, the obvious aim being to obstruct any progress towards a revolution of economic conditions.

Cost of Food in Sydney.

Prices Soaring Upward.

A statement has been issued by the New South Wales Government Statistician, Mr. J. B. Trivett, showing the price levels of food and groceries in Sydney between July, 1914, the month before the outbreak of war, and September, 1915. The quotations are stated as a ratio to July, 1914, and the commodities on which the levels are based are those in every day consumption. In the statement, meat is distinguished from other food and groceries, and the two groups are combined.

According to the statement, the prices of meat last month were 66.8 per cent. higher than in July of last year. Other food and groceries were 21.5 per cent. higher, and the two combined were 33.2 per cent. higher.

Compared with the preceding month (August) meat was 6.8 per cent. cheaper. Other food and groceries were 3 per cent. cheaper, and the two together were 4.2 per cent. cheaper.

Compared with the corresponding month (September) of last year, meat was 71.7 per cent. higher. Other food and groceries were 22.8 per cent. higher, and the two together were 35.2 per cent. higher.

While the prices of food are soaring higher and higher, the workers are being fed daily with fiery orations about the need of crushing Germany, and internment of local Germans. The 18 men who control the financial and industrial affairs of the State are reaping a rich harvest of profit, and conscription advocates are as plentiful as snakes in the primeval bush.

RUSSIAN REACTIONARIES IN FAVOR OF PEACE.

The central organ of the Russian Social Democratic Labor Party, the "Social Democrat," prints a most interesting account of conditions in Russia from a correspondent at Petrograd.

Not everyone in high Russian circles wants a "war to a finish." It is realized that the policy of "crushing Germany" may be dangerous to the vested interests, even if it is glorious. A memorandum is being circulated in the bureaucratic and financial circles of Petrograd pointing out that the "crushing" of Germany may lead to the downfall of the German monarchy, and with such an outcome of the war Russian autocracy would have no sympathy!

A speedy termination of the war is also urged on the ground that heavy casualties are occurring among the regular officers of the Russian army, and their places are being taken by men outside of the professional military circle who could not be relied upon to take any part in suppressing a revolution were it to occur! The Social Democrat states that the authorship of this remarkable manifesto is attributed to Maklakov (Minister of Home Affairs), Shteeglovitov (Minister of Justice), and the well-known reactionary Etishinsky, who is a member of the State Council. It is significant that similar ideas are being propagated by the organ of the "True Russians," the "Russkoe Znamie." This is the organ of the "Black Hundreds," the anti-Semitic organization which has organized the massacres of Jews both before and after the present war.

Shortly before the meeting of the Duma on August 5th, however, the three reactionary ministers above mentioned were removed by the Czar, and the liberals were given a voice in the government.

The Message of Anthropology

By A. A. Goldenweiser.

Professor of Anthropology, Columbia University.

To the large mass of the book and newspaper reading public the word "anthropology" conveys no meaning whatsoever; at best strange associations arise before the reader; he thinks of anti-religious tendencies, of attacks on the Bible, of man's simian origin, of curious specimens in the museum, of magic, of cannibalism. Yet the numbers of those to whom the meaning of anthropology is congenial, are growing daily. The science of man is reaching maturity and its right to a "place in the sun" is becoming recognized by the sister sciences.

To-day a host of trained anthropologists is engaged in the highly technical work of anthropological research and theory. Yesterday the anthropological specialist was unknown and the science drew its adherents from other sciences. Max Muller, philologist; Haeckel, Huxley, Haddon, biologists; Durkheim, Hubert, Maess, sociologists; McDougall, Rivers, Wandt, psychologists; Boas, geographer; Virchow, Von Luschan, physicians—all have been drawn into the anthropological melting pot. The new science has profited greatly from thus becoming the focus of many methods, of varied points of view. It has elaborated its own method and is beginning to pay back in kind to the sciences which have so generously contributed to its beginnings. Thus biology is freely drawing upon statistics which, in the able hands of Pearson, has first been applied to varied problems of human heredity; philology is lending a willing ear to the quaint articulations of primitive languages and amidst the unsuspected riches of vocabularies and complexity of grammars finds ample opportunity for revision of some of its rusty conclusions; psychology, at first step-motherly, then patronising toward its offshoot, folk-psychology, is beginning to find this investment of labor and thought profitable for its own purposes; economics, still very grudgingly, very hesitatingly, is coming to suspect that it may have something to learn from human society that knew not the law of demand and supply and transacted its business without the aid of a medium of exchange.

Perhaps, in the near future, we shall realize that anthropology is the natural introduction to the social sciences. I do not now mean the biological side, but that aspect of anthropology which deals with the pre-history of culture. At the time of Herbert Spencer and for years after, the biological sciences were regarded as the true foundation of social science; some used them in the form of more or less brilliant analogies, others took the analogies seriously. In due time the biological interpretations were discarded for psychological ones. To a great extent these still hold the field. Society, it is said, is a complex of psychically inter-related minds, hence theories of society must be based on psychology. Among thinkers in different fields, on the other hand, the conviction is growing that the explanatory units in each science should belong to that science. Whatever the relations of sociology to psychology, of psychology to biology, of biology to physics and chemistry, there seems to be ample room for interpretative work within the domain of each one of these sciences and without leaving the conceptual level created by the particular science. If there be truth in these considerations, anthropology must needs be recognized as the one science whose data and concepts are most closely akin to those of the social sciences. The true approach to the Geisteswissenschaften is through anthropology. Sociology, law, ethics, education, theory of art, economics, theology, criminology, will be the richer for an insight into their own pre-history. To these must be added history. While the ideal of the science of history was the chronological recording of fact, the historian could harbor little but contempt for the anthropologist, pre-history was the antithesis of history, the contrast was that of ignorance and knowledge. But history is rapidly shedding the scales of chronology, genealogy, politics, and is developing into a science of culture. "The New History," moreover, is becoming self-conscious, it is becoming conscious of its short-comings; the new historian is beginning to realize, somewhat to his dismay, that documentary evidence can be met by documentary evidence, that the historian, like his brother, the astronomer, must cope with a personal equation. Confession of sin begets humility. The historian feels a new kinship with a long neglected friend. History and pre-history join hands in co-operation.

Now, whereas anthropology is thus rapidly coming into its own, there is much of that abuse of its data and theories which is unavoidable whenever a new, rich, and complex field is first being drawn upon by students who are, wholly or in part, foreign to that field. Most modern textbooks of sociology, and some of economics, contain introductory chapters, or at least paragraphs, dealing with anthropological material. A perusal of such chapters on paragraphs, however, soon reveals the fact that anthropological prejudices of the past generation are thus called to life again, that conclusions long discarded by anthropologists or modified to meet the demands of riper knowledge and deeper insight, are paraded as firmly established truths, being also drawn upon in support of that or another pet theory advocated by the author of the sociological or economic treatise. Thus we still hear of the three stages of human evolution, hunting, pastoral and agricultural; of the matriarchal age; of the phases of economic and sociological development propounded by Morgan and Engels. The treasure-trove of pre-history proves but an anthropological rubbish-heap.

The technique of anthropological research has grown to be complex and unwieldy; its acquisition requires years of persistent labor. It is a task for the specialist. Anthropological literature, moreover, still presents and will always present works of all degrees of excellence and worthlessness. The technical monograph of a trained student shares the shelves with travellers' accounts and biased tales inspired by the zeal of the missionary. This is inevitable; much of anthropological material can only be found in sources which require the closest critical scrutiny before they can be used with safety. This again is a task for the specialist. It thus becomes clear that the only means to ensure a more careful and discriminating use of anthropological data by workers in other fields is conservative popularization of the results of his science on the part of the anthropologist. This can be achieved through the publication of appropriate books—a task yet hardly begun—as well as through the introduction of anthropology into the curriculum of our secondary schools. This latter enterprise could be achieved with less friction than would at first seem likely; the natural relationship of anthropology to geography and history would pave the way for the introduction of the subject as a separate branch of study.

The wider popularization of the data of anthropology, desirable as a means of enhancing knowledge, is even more desirable on account of what might be called the liberalizing effect of anthropological studies. The snobishness of culture, of race, of religion, of sex, collapses like a house of cards at the mere touch of pre-history. The widely diverging codes of ethics; the differing standards of beauty, of propriety; the excellence of achievement by peoples deemed primitive, emphasize the relativity of cultural values, as well as the stupidity of the dogma of race superiority. The differences as well as the similarities of religious conceptions at all times and among all peoples, discourage narrow sectarianism. The notable achievements of woman, in primitive times, and in directions which now are often claimed as the birthright of the stronger sex, suggest the reflection that what women once did she may do again, as well as man, or better.

With reference to its own material anthropology is in a curious and somewhat unique position; the data of anthropology are rapidly passing from the domain of life into that of memory. Says an Iroquois chief and sage, with whom the present writer spent many a memorable day over the arduous task of reviving the past, "Another generation, and there will be no custom; still another generation, and there will be no memory." The old chief, himself since called to join his glorious ancestors, was right. The condition among practically all Indians of North America to-day is as he described it. The same is true of many primitive races in South America, Africa, Asia. On the other hand, a large part of South America, Australia, the South Sea Islands, still harbor a rich anthropological harvest.

In a little while, perhaps two or three generations, anthropology will become a purely academic pursuit, a science of reconstruction and interpretation, with its data all gathered in—and more to come—systematized, and classified. One feels the breath of eternity at the thought that primitive man, master of the earth for

Industrial Unionism. The Passing of the Crafts.

There are honest differences of opinion as to the relative importance of political and economic organisation. But there are extremely few of us who do not believe in the necessity of labour union organisation. Again, nearly all of us are agreed that there is no necessity for any organic connection between the political organisation and the unions.

Differences begin to appear when we approach the question of the attitude of the political party towards the unions. Just as some holds of ships are divided up into different water-tight compartments, so some comrades divide their brains up into different thought-tight compartments, and attempt to keep their thoughts on politics entirely uncontaminated by their thoughts on labor unionism and its struggles.

This is the sort of thinking that Engels called "metaphysical," and he thought it was one of Marx's greatest achievements that he had replaced it by the "dialectic" mode of reasoning, which looks on all things as fluid and inter-related, and hence holds that to isolate any fact or thought and look at it by itself alone without considering its dynamic relations to other facts and thoughts is to fail to see it whole, and thus to lead the thinker astray.

The machine process, with its insistence upon causation, is more and more causing the workers subject to its daily influence to think dialectically. But the educated bourgeois world still for the most part reasons metaphysically, and that part of the working class who are as yet more influenced by the pulpit and the capitalist press than they are by the machine process, naturally still retain more or less of the metaphysical habit of thought.

Here you have the line of cleavage within the Socialist party. The metaphysical thinkers who have not as yet been sufficiently disciplined by the machine process cling to the idea that politics can be kept wholly separate from industrial activity. Those, on the contrary, who have been moulded mentally by the machine and are thus the typical modern proletariat, know that the reactions of politics on unionism and the reactions of unionism on politics are so frequent and incessant that they cannot be kept in distinct compartments. It is scarcely necessary to say that as the invasion of the machine proceeds and the machine process becomes more and more nearly universal, the former faction will decrease and the latter faction increase.

The tactics of the near future will recognise that political action must be supported by industrial organisation and action. It thus becomes obvious that the sort of tactics we employ are determined in the last analysis by the sort of tool we use.

As soon as the comrades realise that politics and unionism are so closely related that neutrality on the union field is impossible, the Socialist party must declare to the workers that unity is just as important on the industrial field as it is on the political. And that means unionism.

To say that craft divisions are responsible for the lack of unity on the industrial field is to indulge in a trite truism to-day. But there are still many who do not realise that, so long as the craft union was based on the possession of some peculiar skill by the craftsmen, the separate craft union had its economic justification. But in craft after craft the skill is passing from the man to the machine; and when this takes place the craft union loses its economic justification. The process is daily taking place now in this craft and now in that, and each time the machine drives home the lesson of the essential unity and democracy of the working class.

Tactics are made by tools, and with every new invention tools are more and more forcing the workers to adopt the tactics of solidarity, both in politics and unionism. It is idle to fight against this process. Nothing can stop it. It will proceed until it democratises and unites the workers sufficiently to make them victorious over all the hosts of Capitalism.

We shall then have reached the goal—World-wide Brotherhood.

And the tactics that we cannot but use to reach it are the tactics taught by Jesus and Marx—

"Love thy neighbour as thyself."
"Workers of the world, unite; you have nothing to lose but your chains, and a world to gain."—Robert R. La Monte.

untold ages, shall be no more. But while his last offshoots are still with us, no effort should be spared to learn from living lips the story of the past.

—The New Review.

The Marvel of Human Society

The Endurance of the Inequalities of Life by the Poor.

Says James Anthony Froude, the English historian: "The endurance of the inequalities of life by the poor is the marvel of human society."

And it is.

The servility of one class of human beings to another class is the most astonishing thing in the history of the race. It would make wild animals wonder; it ought to make human beings blush for their breed.

It is something that deserves analyzing. For there must be no reason for it. In all the universe there is no effect without a cause. And it seems strange that so great a scholar as James Anthony Froude did not realize this—or if he did, failed to find it. For it is not so hard to discover. All one needs do is to look a slave over. It is easy enough to see what ails him. It is either power over body, or power over mind, or both. Nothing else can possibly make him servile. It is a club or a creed. Or more effective still, a club and a creed. In order to make him obedient, the slave must be made to fear.

In early society the master depended solely on the club. When the club failed to do the work, and the slave became rebellious, he was put to death. He was stoned by the worshippers of Jehovah and crucified by the worshippers of Jove. It was a financial loss to the master to kill him. It was like hanging a balky horse.

The slave was taught that he was a beast—that he had no soul. Only the masters had souls. They alone were of immortal birth. This was the teaching of the religion of Rome and Greece. When the priests of Mythology constructed this religion they were doing the best they knew how at that time to hold the masters in power and the slaves in servility. A religion that catalogued the slaves with barnyard cattle was a fairly good one so long as the slaves faithfully accepted it. The priests of Mythology figured that if the slaves believed that this life was all there was for them, and that when they died that ended them, that they would then endure slavery rather than be killed—would submit to their beatings rather than rebel; for Life is dear to all flesh, and the spark of Hope is hard to quench.

Then one day there appeared a bold rebel—"one of those damned agitators"—a Carpenter by trade, who declared that the slaves had souls, that the race sprang from one common Source, and that all blood is alike. This gospel of Love and Liberty and Fraternity and Immortality ran like riotous wine in the veins of the lowly. It flamed the spark of Hope to raging fire. It made MEN of menials—men that dared death itself. It shattered the power of the priests of Mythology, who taught that the slaves had no souls.

So they killed the Carpenter—they hanged him on a cross as a rebel slave. But they did not kill his Message. Others took it up, and they, too, were crucified, and burned, and fed to lions. And still the Message would not die. It was told in the dead of night, in catacombs and caves, when the masters were sleeping their drunken sleep. And more were killed, and still more; and the Message thrived on Martyrdom. The tomb lost its terrors when it became a doorway to Paradise.

But alas, for the rebellious slaves and Message of Liberty. A Pharisee came along and stabbed it. He wrote into the mouth of the Carpenter a craven creed. He commanded the slaves to be obedient to their masters, and subject unto the powers that be. For the powers that be, said the Pharisee, are ordained of a god. And he told the slaves to not look for happiness here, but in a heaven beyond the stars. And by and by the priests of Mythology discovered in the teachings of the Pharisee a better paregoric than their own religion contained. So they got together and wrote some books full of promises and threats, added them to the old scriptural an eternity spent in celestial mansions; slave laws, and declared them all divinely inspired. Obedient slaves were assured while the rebellious ones were doomed to everlasting torment. With this superstition—this holy horror—pumped into their brains by the priests, the masses of the people became easy victims to the powers that be.

"The marvel of society," that James Anthony Froude wondered at, becomes no marvel at all when society's religious rags are torn off. The fear of hell, as Robert Burns told, "has held the wretch in order." The orthodox Christian creeds have made a race of slaves—cringing cowards, frightened at the phantoms of priests, crawling on their knees to the plunderers that pick their pockets, willing to live and toil in poverty, or die fighting for their masters' glory.

When the African slaves were brought in shiploads to this country, the first thing their masters did was teach them the Christian religion. It was all they were taught. It was considered as necessary as the overseer's lash. To teach a negro to read and write was a crime punishable by law. It was feared he might run across a grain of Truth. Paul's epistles were all the "learning" allowed to enter his head.

Nor is Christianity the only religion purposely constructed to hold the plundered poor in subjection. The world is full of them. The Chinese Joss and the Hindoo Brahma, the Mohammedan Allah and the Jewish Jehovah, these gods and many more, are all largely patterned alike. They all are proprietors of heavens and hells, and herders of angels and demons to run the places; and they all sit on gold thrones in the skies, and ordain the powers that be to rule and rob the workers.

It's an elegant arrangement, is "revealed" religion, for the lords and looters of earth; also for their lazy priests; for blind belief in the thing is a positive preventative of Liberty and Equality. No better slaves can be bred than those who faithfully and patiently postpone their happiness until after their funeral, and who firmly believe that to do otherwise means the eternal torture of their souls.

The cunning clericals that originated the Christian creed only designed that the ignorant masses would believe it. It was not supposed that the "upper classes" would ever fall for it. Wallowing in wanton luxury and vice, Pope Leo X. expressed the sentiment of his class—"And all these privileges," boasted he, "have been secured to us by the fable of Jesus Christ."

Can you beat it?—"Melting Pot."

The Assassination of Jaures.

THE REMARKABLE REVELATIONS OF AN INTIMATE FRIEND.

Charles Rappoport, whose name is too well known in Socialist and Pacifist circles to need introduction, contributes to the "Berliner Tagwacht" (Switzerland) a remarkable article on Jaures, with whom he was on terms of the most intimate friendship.

"I spent with poor Jaures," he says, "the whole day of July 31, 1914, the last day of our comrade's life. I was with him in the lobbies of the Chamber of Deputies. In the afternoon Jaures discussed the coming crisis with a number of political leaders and journalists. Here I will mention only the most important part of the conversation, which took place in the room known as 'The Hall of the Four Columns.'"

"Before the many journalists who had gathered round him, Jaures said, 'Are we going to be drawn into war only because Aerenthal (Austrian Foreign Minister) has not paid the bribe of 40,000,000 francs which he had promised to Tsvolsky (the Russian Foreign Minister) as a recogni-

tion for services rendered in connection with the Bosnia-Herzegovina affair? Are we going to shed the blood of the nations of Europe because Tsvolsky sold his country, because in the end Aerenthal did not pay the blood money?'"

Rappoport affirms that his record of this conversation, which throws quite a new light on the origins of the war, is in every detail correct, and that it can be corroborated by the journalists who were present. Jaures even went so far as to say that he intended to publish an article the following day under the title—"J'Accuse," in which he would reveal the causes of the war and fix responsibilities for it as known to him through many secret sources. His intention soon became known in reactionary circles, and Abel-Ferry, Under-Secretary of State, asked him later in the day, "What will be the attitude of Socialists towards the war?" "We shall continue our campaign against it," answered Jaures, unflinchingly. "You would not dare to do it," re-

The Worship of Mammon.

Priests, Parsons, and Popes Subservient to the Capitalist Overlord.

Trade is getting slack in the God business. The hell-fire and damnation tambourine Salv-army is relying less and less upon God and more upon Mammon. Its true colours are showing through the thin veneer of the supernatural, the dollar is more powerful than God.

Priests, Parsons and Popes are equally subservient to the capitalistic overlord. Peace is not wanted except at a price. The lowly Jesus wanted peace at all costs, the modern parsons, like Shylock, demand their pound of flesh—and blood.

Every country is fighting for God and the Right. With God's help and our battalions the vile enemy must be errrrrushed.

We are all fighting for Freedom and Liberty with hysterical panic, we will stop at nothing—to strangle the other fellow.

The fighting parson is a spectacle for the gods—it is the triumph of brawn over brain. The little maggot that stirs their feeble brain urges them on to murder and rapine, so long as they win, the rest of mankind can be damned, cheerfully and finally.

There is no salvation for our enemies.

The sacred profits of the plutes are threatened, children can be starved, mankind sweated and enslaved, hovels are good enough for the wealth-producers, but our profits, our sacred profits, they must increase and multiply. The Church is a reflection of the interests of the plutocracy, the profit-mongers, the money sharks that are at war for their vested interests. The supernatural is becoming a discredited idol, its prestige is being shattered everywhere. Time was when the supernatural directly interfered in everything, every common happening, a birth, a death, a marriage, an ill wind, plagues, shipwrecks, measles, horse-shoes, white horses and donkeys were supposed to be directly influenced by the supernatural. God had a lot of business on hand in those days; it must have been sweated labour.

Now business is getting slack for him, time must hang heavy on his hands. Except for taking orders from the Kaiser, superintending Russia through the Czar and talking only occasionally through his mouthpiece, his Holiness the Pope, few intelligent people take much notice of him. He only officiates on state occasions, such as wars, earthquakes, or the special business of the bishops.

Enlightened people now understand that storms, can be predicted, that every effect has a natural cause. That two and two will always make four. That selfishness brings retribution, that the greed for gain recoils back on the individual. That a nation that starves its children, sweats its toilers cannot be prosperous.

What they have yet to learn is that an injury to one is an injury to all. That no act of inhumanity, no grasping selfishness of gain at the expense of the flowers of humankind, that no continued perpetuation of corrupt politics, of slum dwellings, of starved souls and bodies, of lack of beauty and tenderness and health, can be continued with impunity.

But, they say, where would we be without religion? Very well, then, let us have enlightened religion, cut out the musty superstition, put away the aged and mouldy customs and sacrifices, substitute a broad and growing humanity, the cultivation of beauty, let us help along the sciences, to free the people of thralldom, give to the toiling masses leisure to enjoy, to feel the throbb of freedom, to refine, cultivate and ennoble the mind. These things we insist must replace the worn-out idols. The God Business has had its day. Let us be free.

WYATT JONES.

sponded Abel-Ferry. "You would be hanged on the first lamp-post."

A few hours later Jaures was dead.

Our readers will remember that at the outbreak of war Tsvolsky, to whom Jaures had referred, was the Russian Ambassador in Paris. As such he played an important part in the negotiations between the Powers.

It is significant that on the anniversary of the death of Jaures, Gustave Herve published in "La Guerre Sociale" a cartoon depicting the murdered Jaures and behind him the shadow of a mysterious veiled figure. The only inscription beneath the cartoon was a large mark of interrogation—"?" Strange to say, this cartoon was allowed to be published by the French censor.

—C.S. in "Labor Leader."

SOCIAL STRATIFICATION THE IDEAL